

Book Review

Cross-cultural women scholars in academe: Intergenerational voices

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Cross-cultural Women Scholars in Academe: Intergenerational Voices is an edited book with contributors from seven universities of higher education spanning two nations. Caroline Turner's prologue on the merits of auto-ethnography as a qualitative research method that includes personal narratives by the researcher adds value to the current national dialog on the power of narrative in racial healing. An introduction by the co-editors highlights the tapestry of personal narratives that weave in lived experiences and personal reflection on the various authors' constructive and transformational conversations and approaches disparities and inequities through quiet transformation, transcendence, formal and informal networks, internal and external support systems, mentoring, personal relationships, community volunteerism, and social justice activism in predominantly white institutions (PWI).

The eight chapters of the book take the reader on a journey of how these eight scholars used various methods including mindfulness, flow theory, mentoring systems, personal relationships, and networking to transcend barriers in their work as well as the tenure and promotion process. Each chapter, through an introduction, literature review, method, findings, and discussion sections, addresses the following three key features of the Intergenerational Cross-cultural Woman Scholars (ICCWS):

- a) Barrier transcendence for ICCWS and what it means in the given academic contexts;

- b) The significance of cross-cultural versus multicultural voices of women of color;
- c) The role of women's networking groups as collective agency to foster social capital.

By recognizing issues with disproportionality in the area of discipline and wide academic achievement gaps within our minority populations, this book gives insight into the experiences of Asian-American, African-American, Hispanic, and American-Indian women faculty of higher education. The authors explain how some, against university norms, took on unconventional areas of research in access, equity, and diversity as well social justice despite various forms of micro-aggressions from their peers and supervisors. In the age of shallow conversations about race issues, the authors describe, discuss, and analyze their experiences deeply and honestly within their research and teaching.

In chapter one Tran connects the practice of mindfulness to the process of an auto-ethnographic study which allow the scholars to non-judgmentally reflect their teaching, research, and university service by accepting that ones perceptions, values, and past experiences inform their current practices. The author describes her quiet transformation in an academic environment that uses more of a confrontational approach.

Grant, in chapter two, explains how educational research can be transformed by recognizing the importance of giving voice to the underrepresented. She stresses the vital role of diversity competency and its adoption at the institution and department level and the use of narrative experiences in teaching which changes the professor's role from an all-knowing, silent interrogator to one that engages in critical dialog that contextualizes academic content.

Similarly, Murakami, in chapter three, discusses how infusing diversity, gender, and race issues in educational leadership has helped and will continue to help her masters and doctoral students develop robust and diverse research identities and paradigms.

In chapter four Jean-Marie chronicles her awareness of racism and sexism through her various experiences including micro-aggressions as an outsider-within. She has achieved success through determination, tenacity, and relationships with her colleagues.

Santamaria, in chapter five, engages in a rich discussion of mentoring as one of the ways to address historical oppression and highlights the protégé relationship as giving and receiving from a shared understanding of trust. The empirical rigor in the auto-ethnographic phenomenological model is emphasized by organizing it through an experiential lens to consider the experience of black feminist theory (BTT), describe a black women's BTT experience in academe, and then analyze this BTT experience.

While in chapter six, Mackey compares her biracial experience to walking in two worlds and enumerates a shift from an old mindset that conformed to a dominant group by non-dominant cultural groups with no requirement for reciprocity to one with increased inclusion, creativity, and curiosity.

In chapter seven, Nunez examines intersectionality as a framework where students are agents and co-creators of knowledge.

The volume ends with chapter eight, wherein Lloyd-Jones using a social cultural perspective, values, advances, and advocates for social justice through diversity and inclusion in the context of leadership and marginalized individuals and communities.

This book is a recommended read for anyone in the area of education, educational leadership, disproportionality issues, and diversity. The authors of this volume, who are the channels of learning for our new and current educators, will help them become adept at addressing the needs of our changing demographics in relation to culture, race, and gender and thus shape a diverse and inclusive K-12 and higher education learning environment.